

844 are not too rare. (2)

2. Ease in delivery is called bosānjā;
difficulty is called bonsombo.

A husband asks his mother-in-law to come and help her daughter. Other kinswomen of the husband or the wife do not refuse [482] their services either. Among them there is always one who is more expert in these matters and who acts as a midwife (mbótai).

The delivery takes place in the banana grove behind the hut; there is light and air there. In the house it would be more difficult.

The husband cannot be present at this event. His presence would make it difficult and painful. The further away he is, the better. The prohibition is not rigid, however; if there is no one to help his wife (as in the case of an unexpected delivery in the forest, etc.), he will have no hesitation whatsoever in helping her with all the power and skill at his command.

To facilitate the arrival of the child, the midwife gives the wife a potion to drink "in order to make slippery" (boté wā [278] bosāli), and administers a douche containing bosmo bark.

If the pains continue for several days and all medication is 845 without results, it is assumed that some evil spell (liloka) is at work. To neutralize it the woman in labor is "blessed" (-saka). For that purpose her family and that of her husband each bring a stalk of the bokaakó plant (bosānga). Two kinswomen, each with the stalk of her respective clan, squeeze out the sap with which they smear the woman's abdomen. After that the delivery takes place in a normal fashion.

845 The nkanga (doctor-magician) only intervenes when a woman
● 756 has already had several miscarriages or when all her children die.
769 If he is consulted he invariably attributes such misfortunes to the action of spirits of the deceased, who may be appeased by offerings and the promise that a manifestation of their will be heeded with respect to the naming of the child. Usually he adds that a few alimentary prohibitions must be observed until the child is weaned.